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ABSTRACT

Using a qualitative, phenomenological approach with the researcher as participant observer and interviewer, this study sought to understand how preservice early childhood teachers construct meaning for Developmentally and Culturally Appropriate Practice (DCAP). Subjects were preservice teachers enrolled in an undergraduate course on the clinical applications of early childhood education at Pennsylvania State University. Data were collected through a variety of methods such as: (1) classroom activities designed to tap into subjects' self-awareness; (2) observations of student discussions; (3) audiotapes of course discussions; (4) students' mid-term and final self-evaluations; (5) lesson plans created by students; and (6) student journal entries. Data analysis is still in progress, but preliminary findings include the following: (1) autobiographical self-assessment helped students develop their perspective-taking abilities; (2) this self-assessment also helped student realize how limited a teacher's cultural paradigms might be; (3) this realization suggested that teacher preparation programs can provide multicultural learning experiences; and (4) preservice teachers' understandings of developmentally and culturally appropriate practice are based on the previous early childhood education courses they have taken. (Contains 44 references.) (JW)

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Phenomena of Early Childhood Preservice Teachers' Sense Making of Developmentally and Culturally Appropriate Practice (DCAP)

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Introduction

Since the National Council for Accreditation of Teacher Education (NCATE) has called for adding multicultural education to early childhood teacher preparation and earlier called for a multicultural component for Developmentally Appropriate Practice (DAP), I have developed a model for those purposes which I call Early Childhood Teacher Preparation for Developmentally and Culturally Appropriate Practice (DCAP) (Hyun, 1994, 1995a, b, c, d, Hyun & Marshall, in press, Spring 1996).

DCAP is a proposal for a much-needed and workable teacher education model to help prospective teachers identify their own cultural and ethnic backgrounds and to understand cultural diversity while helping them learn to be sensitive to the cultural backgrounds and characteristics of the children they will teach. This model intends to help prospective teachers develop a critical pedagogy so that they can incorporate the cultural diversity of the children in their classrooms into their lesson plans and teaching methods. This approach ultimately aims to make early childhood education truly multicultural. DCAP is thus an extension of Developmentally Appropriate Practice (DAP) in which teachers consider age, development, and individual appropriateness when teaching young children (Hyun, 1995a, b, c).

I developed DCAP as a model during my doctoral studies as I realized the necessity for creating the means for preservice teachers to understand multicultural education on an experiential level by first exploring their own ethnic or cultural backgrounds as well as cultures different from their own. I designed a fundamental cultural learning experience for student teachers so that they could become sensitive to the multiple ethnic perspectives in their classrooms and plan lessons appropriate to the cultural needs of children in their classes. DCAP is intended to awaken multicultural awareness in prospective teachers through specific activities and experiences prior to student teaching and during their first clinical experiences. Learning to teach in multicultural settings, with some understanding and inclusion of the child's cultural perspective and needs, is a complex process, which is only just now being addressed in early childhood teacher education.

So, as part of my doctoral research, I am implementing my model with student teachers that I have taught and/or currently supervise in Early Childhood Education at Penn

State University. During their semester of prepracticum, I am gathering data as these prospective teachers go through the process of self-identification and deeper exploration of cultural diversity, especially that which is different from their own, and apply this knowledge to their initial student teaching experiences in early childhood settings in State College, Pennsylvania.

In essence, I am field testing my model with 16 students enrolled in a prepracticum for the Spring semester as part of my doctoral research for my thesis, which is entitled Preservice Teachers' Sense Making of Developmentally and Culturally Appropriate Practice (DCAP) in Early Childhood Education. During this semester, I am assessing the student teachers' response to my model and how it impacts their cultural awareness and actual lesson planning. To develop DCAP for their future teaching, they are engaged in autobiographical writing, lesson planning and implementation, seminar discussions, and pre and post-teaching conferences with myself as their supervisor.

Developmentally and Culturally Appropriate Practice (DCAP)

Developmentally and Culturally Appropriate Practice (DCAP) is developed as culturally congruent critical pedagogy and a fundamental framework for making early childhood education multicultural. DCAP is actually an extension of DAP, combining the goals of multicultural education and anti-bias education with culturally congruent critical pedagogy. In order to adapt DCAP as a framework for providing early childhood education that is more multicultural, teachers or prospective teachers should be familiar with the following developments in this area that serve as a foundation for DCAP. Developmentally Appropriate Practice (DAP) (Bredekamp, 1987), the goals of multicultural education and appropriate messages for young children (York, 1991), Anti-Bias Curriculum (Derman-Sparks, 1989), and Culturally Congruent Critical Pedagogy (Hollins, King, & Hayman, 1994; Ladson-Billings, 1992; Nieto, 1992).

DCAP incorporates these important components of multicultural education (See Figure 1) so that teachers acquire a substantial background for reflecting on their

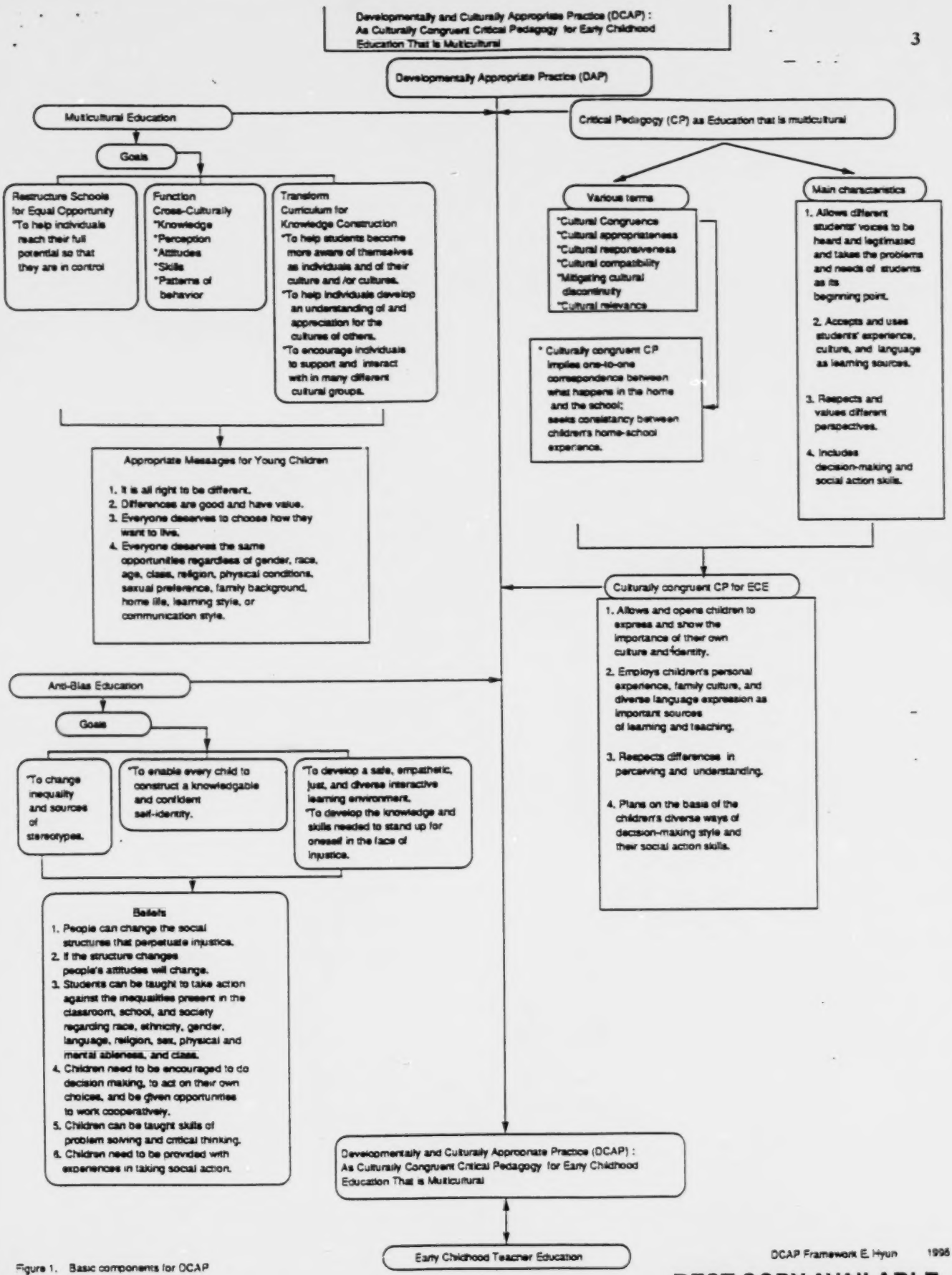
Developmentally and Culturally Appropriate Practice (DCAP) :
As Culturally Congruent Critical Pedagogy for Early Childhood
Education That is Multicultural
Developmentally Appropriate Practice (DAP)
Multicultural Education
Goals
Restructure Schools for Equal Opportunity
*To help individuals reach their full potential so that they are in control
Function Cross-Culturally
*Knowledge
*Perception
*Attitudes
*Skills
*Patterns of behavior
Transform Curriculum for Knowledge Construction
*To help students become more aware of themselves as individuals and of their culture and /or cultures.
*To help individuals develop an understanding of and appreciation for the cultures of others.
*To encourage individuals to support and interact with in many different cultural groups.
Appropriate Messages for Young Children
1. It is all right to be different.
2. Differences are good and have value.
3. Everyone deserves to choose how they want to live.
4. Everyone deserves the same opportunities regardless of gender, race, age, class, religion, physical conditions, sexual preference, family background, home life, learning style, or communication style.
Anti-Bias Education
Goals
*To change inequality and sources of stereotypes.
*To enable every child to construct a knowledgable and confident self-identity.
*To develop a safe, empathetic, just, and diverse interactive learning environment.
*To develop the knowledge and skills needed to stand up for oneself in the face of injustice.
Beliefs
1. People can change the social structures that perpetuate injustice.
2. If the structure changes people's attitudes will change.
3. Students can be taught to take action against the inequalities present in the classroom, school, and society regarding race, ethnicity, gender, language, religion, sex, physical and mental ableness, and class.
4. Children need to be encouraged to do decision making, to act on their own choices, and be given opportunities to work cooperatively.
5. Children can be taught skills of problem solving and critical thinking.
6. Children need to be provided with experiences in taking social action.
Critical Pedagogy (CP) as Education that is multicultural
Various terms
*Cultural Congruence
*Cultural appropriateness
*Cultural responsiveness
*Cultural compatibility
*Mitigating cultural discontinuity
*Cultural relevance
* Culturally congruent CP implies one-to-one correspondence between what happens in the home and the school; seeks consistancy between children's home-school experience.
Main characteristics
1. Allows different students' voices to be heard and legitimated and takes the problems and needs of students as its beginning point.
2. Accepts and uses students' experience, culture, and language as learning sources.
3. Respects and values different perspectives.
4. Includes decision-making and social action skills.
Culturally congruent CP for ECE
1. Allows and opens children to express and show the importance of their own culture and identity.
2. Employs children's personal experience, family culture, and diverse language expression as important sources of learning and teaching.
3. Respects differences in perceiving and understanding.
4. Plans on the basis of the children's diverse ways of decision-making style and their social action skills.
Developmentally and Culturally Appropriate Practice (DCAP) :
As Culturally Congruent Critical Pedagogy for Early Childhood
Education That is Multicultural
Early Childhood Teacher Education

Figure 1. Basic components for DCAP

DCAP Framework E. Hyun 1998

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approach to teaching culturally diverse children. Thus, according to DCAP, they reflect on their teaching, by critically inquiring whether every child in the classroom has received an equal and culturally congruent teaching and learning experience for their development. The teacher strives to learn about and understand each child's unique family influence which directly affects the child's learning and problem solving skills. Through this process of critical pedagogy, the teacher reflects on how s/he can use the child's unique background as a powerful instructional tool for all the children in the classroom. This kind of fundamental reflective thinking used with the teacher's actual everyday practice is what is meant by developmentally and culturally appropriate practice. Such reflection helps to ensure that teachers consider multiple and diverse viewpoints as well as the long-term social and moral consequences of their decisions. Teaching in this fashion will more likely result in education that is truly multicultural (Hyun, 1994; 1995a, b, c, d; Hyun & Marshall, in press, Spring 1996).

Significance

Since 1979, NCATE standards have contained a multicultural education component with the recommendation that all teacher preparation programs contain elements of multicultural education (Baker, 1994; Grant, 1981). In addition, since 1992, NCATE has discussed the necessity of addressing Developmentally Appropriate Practice (DAP) in conjunction with multicultural education in early childhood teacher preparation programs. DAP is an important philosophical framework and related pedagogical guideline in early childhood education that emphasizes age and individual appropriateness when planning programs for young children (Bredekamp, 1987). Yet, DAP must be expanded and revised in order to address cultural differences (Bowman, 1992, 1994; Delip, 1988, 1994 ; Jipson, 1991).

In response to NCATE standards, teacher preparation programs have focused their efforts on educating prospective teachers and providing course work to prepare teachers for the culturally diverse children they will teach. However, according to Baker (1994), schools and colleges of teacher education have neither aggressively nor consistently organized teacher education programs to prepare teachers who must function and teach in a diverse society.

Concern for preparing prospective teachers to work appropriately with diverse students is shared widely by teacher educators. However, before an actual proposal or model is incorporated into early childhood teacher education programs, teacher educators need to help prospective teachers learn who they are through an autobiographical approach (Hyun, 1994, 1995a, b, c, d, Hyun & Marshall, in press, Spring 1996) and what these teachers think and understand about developmentally and culturally appropriate practice. A greater understanding of early childhood prospective teachers' sense making of developmentally and culturally appropriate practice is needed.

Autobiographical Self-awareness
Toward Developing Sensitivity for Diversity

Most multicultural educators and researchers agree that to function cross-culturally and to ensure an education that values diversity and multiple perspectives, prospective teachers must be helped to reflect on and examine their own cultural identity and values (Banks, 1994a, 1994b; Baker, 1994; Sleeter, 1991; Nieto, 1992). As educators, we need to understand the places we have come from, the places our families have been, and the directions in which we are moving for the next century. Without awareness and acceptance of our own cultural values, we can suffer from "cultural myopia," a failure to perceive the cultural differences between ourselves and those in other groups (McAdoo, 1993; Kumabe, Nishida, & Hepworth, 1985). Autobiographical self-awareness of their own culture and values will help prospective teachers develop cross-cultural sensitivity for education that is multicultural (Stewart & Bennett 1991).

Since developing autobiographical self-awareness is fundamental to enhance cross-cultural/multicultural sensitivity among prospective teachers, I have developed a framework (Hyun, 1995a) for this most important task (See Appendix B). By going through this autobiographical self-exploration, prospective teachers reflect on questions such as: "How well do I know about my own culture?" "In what ways did/does my culture help me to become a teacher who creates a culturally congruent and equal learning environment for all children?" And "what do I understand to be the relationship between culture and education?"

These inquiries will help prospective teachers recognize their own and others' individual cultural differences and how these differences are critically related to young children's learning and development. By engaging in an inquiry-oriented approach like this, prospective teachers can do reflective interplay between their personal dispositions (Henderson, 1988; McCarthy, 1990; Zeichner & Liston, 1987) and begin to be more sensitive about multiple perspectives in the classroom and the society overall (Hyun, 1995d). Such inquiries are a critical anchor for DCAP.

Research Purpose and Questions

The purpose of my research study is to explore how early childhood education (ECE) preservice teachers conceptualize and make sense of developmentally and culturally appropriate practice. The research questions are: (1) What does autobiographical self-awareness toward developing sensitivity for diversity mean to the participants (prospective teachers)? How do they reflect their cultural self-realization in their own developmentally and culturally appropriate practice (DCAP) for their teaching? and (2) How do early childhood education preservice teachers come to understand, account for, and incorporate developmentally and culturally appropriate practice (DCAP) into their teaching lives?

Theoretical Framework: Social Phenomenology

For this study, I have chosen a qualitative, phenomenological approach because I am observing the whole process of how my student teachers become conscious of their cultural context (theirs and others) and their experience of multiculturalism. This approach also enables them to become conscious of their own understanding of their cultural experience, especially through self-exploration and application of DCAP. Social phenomenology enables qualitative researchers to explore human consciousness which actively constitutes the objects of experience. Social phenomenology focuses on the ways that the life world--experiential world every person takes for granted--is produced and experienced by members (Schutz,

1970, Holstein & Gubrium, 1994). This framework enables me to explore the ways that ECE preservice teachers form their cultural consciousness and use DCAP in their own teaching experience. This approach also allows for the research participants to share how they come to understand, account for, and incorporate their concepts of DCAP into their teaching life.

Context of the Study and Data Collection

While there is a conceptual understanding of preservice teacher preparation for multicultural education (e.g., Dana 1992, Dana & Floyd, 1993), there is not enough to build a theory on or a specific theoretical framework for this research. Especially, the conceptualization of developmentally and culturally appropriate practice is new to early childhood student teachers. Therefore, I am following a more loosely structured, emergent, inductively "grounded" approach for gathering data as suggested by Miles and Huberman (1994) as used by social phenomenologists when social processes appear to be too complex or too relative. They describe such a research design accordingly:

> The researcher has an idea of the parts of the phenomenon that are not well understood and knows where to look for these things--in which settings, among which actors, what particular aspects, etc. And the researcher usually has some initial ideas about how to gather information. At the outset, then we usually have at least a rudimentary conceptual framework, a set of general research questions, some notions about sampling, and some initial data-gathering devices. (Miles & Huberman, 1994, p. 17)

Researcher Role and Experience

With a phenomenological approach, I am the instrument of this study, according to Patton (1991). At every point along the way in the study, I make decisions that ultimately affect the research purpose--which participant to select, where to focus my questions at the interview, where to focus during observation, and what data to select. Thus, it is reasonable to

explain my personal involvement to give a better understanding to the reader concerning the validity of this study.

In this study, my primary role is as a participant observer and interviewer as the instructor/supervisor of the class. Through my work as a reflective supervisor for early childhood preservice teachers, I have interacted with a variety of early childhood preservice teachers, observing their lesson activities, facilitating seminar discussions, selecting proper early childhood education centers for the practicum, reviewing lesson plans, reading and commenting on academic journals, and conducting pre/post/and mid and final self-evaluation conferences. I attempt to understand the conceptual world of early childhood preservice teachers in order to explore how and what meaning they construct for DCAP in their novice teaching lives.

Participants and Data Collection

The participants in this study are early childhood preservice teachers who are enrolled in my course in Clinical Application of Instruction Early Childhood Education (CI495) at The Pennsylvania State University during this Spring Semester (1995). Thus the study and data collection are still in progress. This course, which is taken the semester prior to student teaching, provides prospective teachers an opportunity to make a connection between their previous teacher preparation courses and the actual implementation of their own learning in the field. The most significant part of this course is that these prospective teachers will have their first, novice teaching experience. The course also provides opportunities for prospective teachers to reflect on what they have been learning about DCAP in previous coursework, how they make sense of DCAP, how they implement their conceptions of DCAP into actual lesson planning and instruction, and how they evaluate their first DCAP teaching experience.

To develop self-awareness and sensitivity for diversity, each individual in the course used the assessment I had designed,which I call "Autobiographical Self-Awareness and Diversity" (See Appendix B). The preservice teachers in the course had a week to do personal reflective writing based on the questions from this form. Then at their next seminar, they engaged in a 30-minute small group discussion and then a 30-minute general group

discussion to share their own experience of the autobiographical self-awareness reflection and writing.

The major objective of the preservice teachers' seminar discussion of their autobiographical reflections were based on this interpretation of social phenomenology

> Individuals construct and reconstruct their intersubjective reality through the life-world. The life-world is the experiential world that every person takes for granted. The orientation to the subjectivity of the life-world leads the phenomenologist to examine the common sense knowledge and practical reasoning members use to "objectify" its social forms. (Holstein & Gubrium, 1994, Schutz, 1970)

By sharing the construction of their self-identity and family culture through the writing and discussion, individuals in my course can gain an understanding of "who I am," "what my family history and culture are," "what makes me a unique person", and "why there is no one exactly like me (because I have my own unique family culture)," etc. This reconstruction of their own cultural identity and perspective leads participants to see what the true meaning of diversity is and to realize that even within the same ethnicity (particularly White Euro-American females who make up most of the seminar group), there are multiple perspectives.

During the last part of the discussion, as the leader, I focus on each participant's self-realization for DCAP as an early childhood prospective teacher. The main inquiries which I pose are: "How well do I know about my own culture?" "In what ways did/does my culture(s) help me to become an early childhood teacher who can provide equal learning experiences for all children?" "How well do I understand education that is truly multicultural to promote a culturally congruent and equal learning environment for all the children I will teach?"

After the seminar, all the participants are required to reflect on the seminar discussion and express their own thoughts in their journals about the meaning of autobiographical self-awareness as a means for developing sensitivity for diversity so that as early childhood teachers they can use developmentally and culturally appropriate practices.

In order to select information-rich data for an in-depth study on early childhood

prospective teachers' conceptualization and sense making of DCAP, I incorporated an on-going purposeful sampling procedure (Patton, 1990, Merriam, 1988). The purposeful sampling procedure helped me identify important perceptions of DCAP that were common among these early childhood preservice teachers (Patton, 1990). For this first step of purposeful sampling, I explored the prospective teachers' two personal documents: "EducationThat Is Multicultural Needs Self-assessmen"t (See Appendix A) and "Autobiographical Self-awareness Toward Developing Sensitivity for Diversity" (See Appendix B). These two personal documents were collected at the first and second week of the semester.

Analyzing these two personal documents revealed emerging insights, hunches, and tentative hypotheses about the participants as suggested by Merriam (1988). These writings directed me toward the final purposeful sampling which uses the intensity sampling procedure. This procedure led me to focus on five participants who have a clear understanding of developmentally appropriate practice, anti-bias curriculum, education that is multicultural, and developmentally and culturally appropriate practice. This sampling procedure helped me to explore information-rich data that manifest the phenomena of early childhood prospective teachers' conceptualization and sense making of DCAP.

Each preservice student teacher was expected to finish six different kinds of activities as part of research procedures of the research methodology:

First, attend weekly, two-hour seminars for 15 weeks. In the seminar students shared their DCAP ideas or approaches that they had taken to their own lesson planning and implementation. This weekly seminar is being recorded by audio taping in order to facilitate the holistic overview of the data collection. The audio tape of the seminar is used for my field notetaking.

Second, spend one half day and one full day per week in an early childhood setting. In the classroom, the student teachers are to have numerous teaching experiences by interacting with young children.

Third, develop and implement ten lesson plans. These ten lessons are to be developmentally and culturally appropriate. Every lesson plan is to be turned in a week in advance of the actual lesson. After each lesson, the student teacher is required to do a self-reflective lesson evaluation on the back of the original lesson plan. After the reflective

evaluation on the lesson, all the lesson plan and evaluation are to be turned in again to me (supervisor) in order to explore the nature of the participant's reflection on the actual DCAP lesson.

Fourth, write a reflective journal entry focusing on a journal assignment for each day of prepracticum and seminar. Their journal assignments are to focus on their thoughts and ideas about their DCAP teaching experience. The analysis of these journals provides a measure of how they relate to individuals and what they are thinking (Bogdan & Biklen, 1982), and how they construct and reconstruct their own understanding of DCAP in their teaching that is social in origin (Schutz, 1970).

Fifth, complete two supervision cycles. Each individual is assigned to complete at least two supervision cycles. The supervision cycles is composed of pre-conference, supervisors observation, post-conference, and student teacher self-evaluation. At the pre-conference, I indirectly help the student teachers focus on certain instructional aspects of their DCAP lesson plan as well as facilitate them in thinking about what particular aspect of an instructional issue needs to be observed by the supervisor for them to make sense of their actual use of DCAP in the classroom. During the lesson, I observe different details of the prospective teacher's lesson, including any specific things that they have requested me to look for. My field notes were constantly made to describe the setting that I observed, the activities that took place in that setting, the children who participated in the lesson activities, and other emerging issues for the study. As follow up, a post-conference was held, during which I allowed the student teacher to evaluate his/her own DCAP lesson plan and implementation. As a participant observer in this study, I provided some probing questions focused on how the teachers made sense of DCAP as actually used in a lesson activity. As a final step in the supervision cycle, I suggested that the student teachers write a reflective self-evaluation about a lesson plan and its implementation in their journal.

Finally, participate in the mid-term and final self-evaluation conferences. These are conducted as semi-structured interviews. Semi-structured interviews were developed based on what they had reflected on regarding DCAP in their journal and lesson plans. These semi-structured interviews are audio taped and transcribedt. This process is based on I.E. Seidman's (1991) phenomenological research interviewing guide.

At the mid-term interview, the following questions were given to all the participants to help them review details of their DCAP experience: (1) What do you do from the moment you enter the school to the time you leave the school? (2) What does it mean to you to be a preservice teacher who prepares a lesson for DCAP? and (3) What does it mean to you to be a preservice teacher who carries out your own developmentally and culturally appropriate lessons?

At the final interview, two question were given to help the student teachers examine their the meaning of their teaching experience: (1) How did you come to understand DCAP during this first teaching experience? and (2) Given what you have said about your understanding of DCAP and given what you have said about your work in the classroom, how do you understand teaching in your life? Where do you see yourself going in the future?

By using this semi-structured interview process, I intend to collect systematic data for cross-case analysis. For this paper, I obtained data primarily through the student teachers' academic journals, lesson plans, and my participant observation field notes. In addition to these sources, I also collected data through the two personal documents which the preservice teachers wrote ("Autobiographical Self-Awareness Toward Developing Sensitivity On Diversity" and "Education that is Multicultural Needs Self-Assessment")

Data Analysis

The data collection (interviews) and analysis are still in progress at this time. Since the study is in progress, the data analysis for this paper is based on the participants' two personal documents, academic journals, lesson plans, and written reflections on their lesson implementation and my field notes. The major qualitative data analysis consists of on-going readings, categorizing, and interpreting of this collected data. I am scanning for significant units, categorizing, memoing, and using reflective note taking and cross-case analysis as part of this qualitative research process (Strauss & Corbin, 1990). Through these multiple sources of data and these analysis techniques, I am able to triangulate the data, testing one source of information against another to analyze consistent pattern of thoughts. As patterns emerge, also as part of the triangulation process, I am conducting systematic searches of the data, looking

for disconfirming and conforming evidence to support the themes that emerge (Erickson, 1986).

As a holistic approach, social phenomenology focuses on the person's life-world or experiential world that is usually taken for granted and the way that the person constructs and reconstructs this life-world through their own reality-constituting practices. Hence, I am giving particular attention to the data analysis to determine the sense making process in which preservice teachers engage as they go through their first DCAP teaching experience in the teacher education program. General questions that guide data collection and analysis include: (1) In what ways do these preservice teachers conceptualize DCAP? (2) What does autobiographical self-awareness toward developing sensitivity for diversity mean to these participants in the study? How do they reflect on their self-realization in their own DCAP teaching?

Assertions

At the half way point of this study, several tentative assertions about prospective teachers' sense making of DCAP have emerged.

Three major themes emerged from the participants' reflection on their autobiographical self-awareness. First, this autobiographical self-assessment has helped these early childhood preservice teachers develop diverse perspective-taking abilities. Perspective-taking involves coordinating and integrating various psychological perspectives, such as first, second, and third-person perspective into the teaching practice, or DCAP in this case. The ability to assume a second-person perspective allows people to psychologically step out of their egocentricism or their own cultural myopia to comprehend that another person might have a different, albeit equally valid perspective (Hyun, 1995d; Selman, 1980). For example, this student teacher's reflection suggests that she has begun to see her cultural background in relation to others.

> *The self-awareness activity did help me to reflect on my own background and how I think of others. The activity actually made me think about what I think of my own culture, which is something I never really thought about before. But in doing so, I realize that it is important to me for other people to understand my culture, and in*

turn that others would probably feel the same way. (Sharon's Journal Entry 3, January 1995)

Second, the autobiographical self-awareness activity also helped the prospective teachers in this study to critically examine how a teacher's limited paradigm, based on their own culture, inappropriately affects their pedagogical behavior with children from diverse backgrounds as this comment shows.

> *I think it is especially important for Caucasian teachers to be sensitive and open toward other cultures and to feel comfortable with the cultures of different children. I also think it is important for Caucasian teachers not to impose "their" cultures on children of other cultures, which is sometimes done without even realizing it. Sometimes Caucasian teachers who are in the "mainstream culture" (so they may think), think that since these children live surrounded by the (mainstream) cultures, it is acceptable to gear the children toward it. I personally think that this should be avoided at all costs, and I think I will be successful at avoiding this because I am aware of it through this activity.* (Sharon's Journal Entry 3, January 1995)

Lastly, their realization through the autobiographical activity suggests that teacher preparation programs provide learning experiences regarding multiethnic family cultural characteristics which affect diverse children's learning and development. Knowledge of family ethnicity will be helpful for the prospective teachers' pedagogical development.

> *Autobiographical self-awareness toward developing sensitivity for diversity is something we all must deal with personally. The activity and discussion we had demonstrates to me that we need to learn more about different groups and cultures. Perhaps that is a skill that should be acquired while studying here at Penn State as well as something that can be further developed in our professional careers. (Lucy's Journal Entry 3, January 1995)*
>
> *. . . We felt that we are insufficiently being taught to go out in the world and teach. (Linn's Journal Entry 3, January, 1995)*
>
> *. . . the teacher should understand that a family's culutre influences all aspects of the members' lives and must be understood not just in terms of overt behaviors, traditions, and artifacts but as a system of beliefs and values that underlie a world view. (Irene's Journal Engry 3, January 1995)*
>
> *We should just try to develop a general knowledge of a few cultures and then over*

time keep expanding that knowledge base. I felt that this was a very good point that Kevin brought up because there are so many cultures that we could never learn everything about all of them . . . We all hope that we will be aware of these cultural cues that children send us because sometimes we may not have a lot of knowledge about their culture, and our communication may be limited due to language barriers. (Karen's Journal Entry 3, January 1995)

The way that the preservice teachers have come to understand developmentally appropriate practice, culturally appropriate practice, and education that is multicultural is based on their previous early childhood education courses taken. To date, however, the data reveals that their most significant concern is that their learning was neither meaningful nor adequate for them to really develop a practical approach for working with culturally diverse children that they can actually use in their teaching. And being asked to create their own DCAP approach during this pre-service student teaching causes them anxiety as their reflections show:

Yes, I have had instruction on DAP and multicultural education. Many of my courses briefly touched on those subjects. Some of the courses were ECE 497, 454, 451, 452, 453, Special Ed 400. I feel that my knowledge of implementating multicultural education is not adequate. Also, I do not feel that culturally appropriate practice has been adequately addressed. (Karen, Personal documenton "Education That Is Multicultural Needs Self-Assessment", January 1995)

In general, I have heard these terms thrown around by instructors in my classes, yet what these terms actually mean and what they encompass was never really discussed. I think that instructors assume that students know what these are and that we learned about them in another class so it is not important for us to discuss what they mean "again". Everyone thinks that someone else has taught "us" the meanings behind all if this jargon. (Sharon's Personal Document, " Education That Is Multicultural Needs Self-Assessment," January 1995)

Instructors use these terms all of the time, assuming "I" know what they are-and sometimes I do, but I haven't a clue of how to include it in a classroom. Why do "they" do this to me? I am going to be expected to know how to do all of this, but so far I do not and I am almost done college. This really scares me No one ever explained "how". (Sharon's Journal Entry 2, January 1995)

In most case, the explanation of individual participants' concept of DCAP sounds more like a literature perspective about multicultural education. They have a lim::ed

conceptualization of why this issue is important for all children's individual learning and development. They seem to know little or nothing about methods for actually implementing multicultural perspectives in their teaching as the self-reflective activities of DCAP reveal to them. They comment on the value of DCAP trainings:

> *A very important approach that should be used in all classroom is a multicultural approach for DCAP. It embodies the notion that we are a pluralistic nation and that all education should incorporate themes about similarities and differences, social equity, human rights, and respects for one's own group and other groups. What is very important in teaching multicultural education is to remember not to limit it to superficial exposure, but to also pay attention to the basic social inequities. (Irene's Journal Entry 2, January 1995)*

While many of the preservice teachers participating in this study articulated an initial frustration with creating their own methods of DCAP, one participant (out of 16) identified the most critical perspective for DCAP,which is a culturally congruent and equal learning experience for all children in the classroom. She went on to discuss how a lesson should be prepared and what is an effective role for the teacher in DCAP:

> *DCAP, from what I understand, describes the teacher's knowledge about different cultures. I think it has a lot to do with interacting with children in a manner that is consistent with their native culture . . . Effective teachers must respect all of the cultures in the world and especially those cultures that are represented in the classroom. Admittedly, this takes time and commitment on the part of the teacher, however, it helps children to develop pride for their own culture and respect for the cultures of others. (Ellen, Journal Entry 2, January 1995)*

> *In order to truly adopt DCAP in the classroom . . . an effective teacher must have knowledge about each child's history and background in order to insure that practices are developmentally appropriate for that child. In terms of culturally appropriate practices, effective teachers must also take time and effort to plan lessons that are fair and that include all students. Because customs, values, and behavior often differ from culture to culture, teachers must be careful not to exclude a child from school activities because of ingrorance of a child's culture. It is the teachers' responsibility to learn about, and share, the cultural diversity that is alive in her classroom. Effective teachers must also strive to include that culture as a normal and natural part of the learning environment. (Ellen, Journal Entry 4, January 1995)*

DCAP is essential to being a good teacher. Without a dedication to this concept, a teacher is doing all of her students a disservice. Because the concept of DCAP is founded in providing all children with an education that is appropriate for her age, her culture and herself. There is no typical child that a teacher can blindly plan all lessons around -- all children are unique. It's a shame that the majority of America's history teachers have been teaching to only one type of child (i.e., the "moral" White child). (Ellen, Journal Entry 4, January, 1995)

When participants are given the opportunity to incorporate their own DCAP into their actual teaching life, their ideas are somewhat culturally congruent for themselves instead of for the children in the classroom. Student teachers tend to develop lessons based on their own cultural paridigm not on the children's and need to think how the lesson can be meaningful for the child.

"For the feeling of 'nervous', I will ask them, When you are late in the morning to catch the school bus, what is your feeling? You and your mother feel nervous about not missing the school bus. Right?" The children are three to four-year-old kids in private preschool without a school bus system. I wonder whether that example will be culturally congruent for the group of children. (Field note: Pre-conference with Carrie, February 1995)

When Carrie told the children about the example, all the children were just sitting and looking at her without any response. (Field note: Lesson observation for Carrie, February 1995)

It was exciting to teach this lesson today because my uncle is an architect and he is always so enthused to show me some of his own plans which he designs himself. (Irene, Lesson evaluation, February 1995)

In many cases, the participants' DCAP lessons are somewhat of a tourist kind of multicultural learning experience. They usually focus on similarities and differences among people in the world and their own lifestyles and customs. The particiapnts rarely think: "In what ways did/does my lesson support a culturally congruent and equitable learning experience for all the children?" " Why is sharing differences and similarities important to the lesson procedures in my lesson?" "How can my lesson become culturally congruent learning experience with the particular background or backgrounds of the children in the

classroom?" "In what ways did/do other children get a meaningfully rich learning experience by sharing similarities and differences from other's perspectives?" One such example of the "tourist" multicultural approach is described by a student teacher:

> *I feel that my lesson was very multicultural. I had the children discuss all types of houses around the world. We learned about the Indians, and how they lived. I tried to have Natali [Puerto Rican] share with the class what some of the houses look like in Puerto Rico. She told us that they look the same as they do in State College. It was really neat when the children engaged in a full blown conversation about the different lifestyles. (Irene, Lesson Evaluation, February 1995)*

Implications and Conclusion

The key for prospective teachers' successful use of DCAP, which emphasizes culturally congruent critical pedagogy, is the teacher's second and third-person perspective taking abilities. Their autobiographical self-awareness is the fundamental ground work for developing the ability to see other cultural perspectives. The ability to integrate first and second-person perspectives allows people to see themselves through the eyes of others. A third-person perspective allows people to add another dimension to their social-cognitive abilities by allowing them to step out of their own cognition of their cultural paradigm that tends to be a collection of individually distinct elements. Especially, cognition of their own culture becomes less context specific as they generalize across distinct culturally diverse situations (Hyun, 1995d; Quintana, 1994; Selman, 1980). Early childhood prospective teachers need professional help to develop a sense for actualizing multiple perspectives during their teacher preparation.

In most cases, all the participants were overwhelmed with the fact the they need to make sense of and implement DCAP in their first teaching experiences in their last stage of teacher preparation. They complained that they have learned about cultural diversity but do not know how to plan and implement it into their teaching. Thus they tend to use ideas and practices that they were used for their learning when they were young. So even though they are concerned about children from diverse backgrounds with limited communication skills, children with special needs, and children with emotional problems from disfunctional families,

etc., they also realize that those children do not get a fair, equal, or meaningful learning experience. Yet the preservice teachers do not know how to create their own pedagogy that will properly fit the needs of individual children.

Even worse is the case of having a cooperating teacher who actually practices a concrete DCAP, learning the child's native language and using it as an instructional tool. The student teachers do not feel that is a neecessary thing to learn and use it.

We, as teacher educators, need to re-examine our approach to teacher development and how we present multiculturalism and diversity to our prospective teachers in our classes. How well do we, as professionals, encourage the development of culturally congruent, equal learning experiences for all children by prospective teachers? How do we teach this approach to early childhood education to our prospective teachers by concrete means? We may need to start by re-examining our own cultural identity and thinking about: "How well do I know about my own culture." "In what ways did/does my culture help me to become a teacher educator who provides our prospective teachers with an understanding of what is an *equal* learning environment for *all* children in this society?" "How well do I understand education that is truly multicultural for promoting, *culturally congruent*, equal learning experiences for all children?

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Appendix A

EDUCATION THAT IS MULTICULTURAL NEEDS SELF-ASSESSMENT

@ What are my definitions of Developmentally Appropriate Practice (DAP), culturally appropriate practice, and education that is multicultural?

@ What kinds of multicultural concepts would I like to teach that young children can understand?

@ As an E.C.E. practitioner, what kinds of knowledge would I like to have for children (and their families) in multicultural settings?

@ Have I had instruction about Developmentally Appropriate Practice (DAP), culturally appropriate practice, and education that is multicultural since my introductory course? (If YES, name course-and content?)

@ Have I had any assignments or projects that include aspects of multicultural education? (If YES, briefly note, including course)

@ Have I seen any classroom environments that reflected education that is multicultural? (If YES, why do I believe that the classroom I saw reflected education that is multicultural?; If NO, why do I believe that the classroom, I saw didn't reflect it?)

@ Have I heard any mention of contributions of people from various racial, cultural, and economic groups in the classrooms I had observed?

@ Have I examined any curriculum materials for bias that I have used in my class or that I have seen in the centers?

@ Have I had some discussions on adapting different teaching strategies to various learning styles?

@ How comfortable do I feel raising questions about multicultural issues in my university classes?

@ Has anyone (e.g., professors) tried to help me learn how to incorporate education that is multicultural into ECE classroom planning?

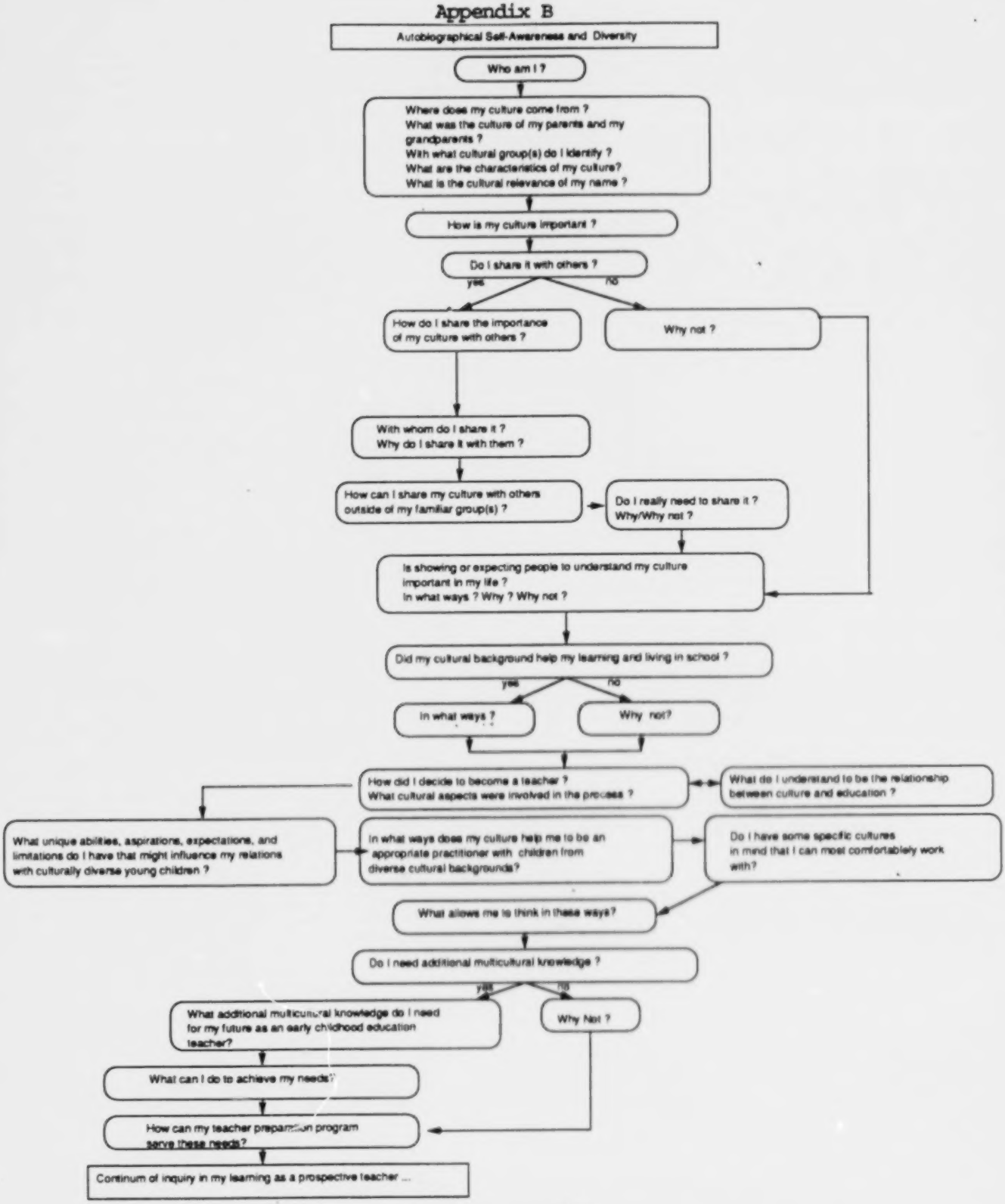
@ Was there any discussion about the teacher's role in school-community relations?

@ Have I had any discussion about test biases during my coursework?

@ Have I had any discussion about the hidden curriculum that operated in the classroom?

@ Have I had any projects or assignments that dealt with development of pupil self-concept?

Appendix B


Autobiographical Self-Awareness and Diversity
Who am I ?
Where does my culture come from ?
What was the culture of my parents and my grandparents ?
With what cultural group(s) do I identify ?
What are the characteristics of my culture?
What is the cultural relevance of my name ?
How is my culture important ?
Do I share it with others ?
yes
no
How do I share the importance of my culture with others ?
Why not ?
With whom do I share it ?
Why do I share it with them ?
How can I share my culture with others outside of my familiar group(s) ?
Do I really need to share it ?
Why/Why not ?
Is showing or expecting people to understand my culture important in my life ?
In what ways ? Why ? Why not ?
Did my cultural background help my learning and living in school ?
yes
no
In what ways ?
Why not?
How did I decide to become a teacher ?
What cultural aspects were involved in the process ?
What do I understand to be the relationship between culture and education ?
What unique abilities, aspirations, expectations, and limitations do I have that might influence my relations with culturally diverse young children ?
In what ways does my culture help me to be an appropriate practitioner with children from diverse cultural backgrounds?
Do I have some specific cultures in mind that I can most comfortablely work with?
What allows me to think in these ways?
Do I need additional multicultural knowledge ?
yes
no
What additional multicultural knowledge do I need for my future as an early childhood education teacher?
Why Not ?
What can I do to achieve my needs?
How can my teacher preparation program serve these needs?
Continuum of inquiry in my learning as a prospective teacher ...

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